

Christian Reflector.

Fear God and give glory

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Religious Miscellany.

From the New York Observer.

The Preacher with more wit than Wisdom.

In the village where the writer commenced his ministry, there was a knot of young men for whose salvation he was peculiarly anxious.—They were of his own age; young lawyers, merchants, &c., who were the leaders of society, and whose influence for good or evil might be and must be great. He cultivated their acquaintance, treated them with marked attention whenever they came in his way; invited them to his house, and embraced every opportunity to find the avenues to their hearts. He believed that he had won their confidence; many of them were readily accessible on the subject of religion, and would converse frankly when approached, and all of them became regular attendants upon the services of the sanctuary.

They were, most of them, wild in their habits, though none of them dissipated; some of them were unsettled in sentiment, though none of them reviled divine truth. They had not been accustomed to go to church, and when the pastor saw that from personal regard to him or some better motives, they were uniformly in their seats, or of the Sabbath, he was encouraged to hope that they might be brought under the power of the gospel, and their talents and influence enlisted in its behalf. Such was the encouraging prospect when the following incident occurred.

An agent of one of the leading benevolent institutions of the day came to spend the Sabbath in the congregation, to present the claims of his cause. I was not at home when he arrived in the village, and he dropped in at the hotel as he was wandering through the place, in which he was a stranger. The most of the young men of whom I have spoken were boarders at this house, and he found them where he entered. Perhaps his clerical dress attracted their attention, and being full of spirits and fond of amusement, they pursued a discussion of some theological or metaphysical subjects. As I was afterwards informed, the clergyman incog. dropped a word in now and then, not to check, but to encourage their conversation, and finding they were making themselves agreeable to the stranger, they pursued it with great spirit and considerable latitude. Gradually one intimated an inclination toward Universalism, another to restorationism, another to error and pretending that such was their favorite belief. Upon his return to my house, the agent mentioned that he was astonished to find a "gang of infidels" in the village, and then related his interview with the young men at the hotel. I told him that he must be mistaken; I knew them very well, and thought they were far from being what I wished; they were not as bad as he imagined; and I intimated that perhaps they had been having some sport at his expense, which he was still less inclined to believe. However, he preached on Sabbath morning, and confounding himself to his agency, succeeded satisfactorily. As he was to spend the day with me, it seemed proper to invite him to preach in the afternoon, and on his consenting, I gave notice to that effect.

In the afternoon the whole of the company to whom I have referred, were in the church.—Some were there in the morning, and the absent ones learning that the stranger whom they had met, was to preach, they turned out to a man, from curiosity to hear one in the pulpit who was so companionable in the tavern. Having proceeded at some length in his discourse to show that eternal death is the natural result of sin, he proposed to consider the various objections of sinners to the doctrine of future punishments.—To make the subject immediately applicable to those before him, he then described the various characters he had encountered in his visit at the hotel, and drew them so near to the life that the audience were able to see the individuals at whom he aimed. Taking them *one at a time*, he amused himself with ridiculing the sentiments which they had advanced, and with abundant wit held them up to the derision and scorn of the assembly. His powers of illustration were more than ordinarily fail to the lot of preachers, and he employed them on this occasion with uncommon effect. Having succeeded in making the views of these youth appear thoroughly contemptible, he closed his discourse. He had displayed his wit most effectively, and in his own perversity judgment had taken the course that promised to do good. I thought that he had erred most egregiously, and could scarcely refrain from asking him, in the midst of his sermon, to desist and try to preach the gospel. The future proved my worst fears to be true.

These thoughtless youth felt that they were publicly and unkindly assailed and insulted.—Supposing that no stranger would have ventured on such an experiment without the consent and at the instigation of the pastor, they gave me credit for no small share of the odium, and resented it accordingly. They abandoned the house of God from that Sabbath; I never saw one of them in it afterwards to my present recollection; and I have no reason to believe, though many have since elapsed, that the truth has ever reached the minds of any of that company. I know that they became more reckless in their ways, and I fear that some of them are already ruined. But the conviction has always been strong, that had it not been for the unwise, rash and uncourteous attack of the stranger upon them of a Sabbath afternoon, they would have continued to attend regularly upon the ordinances of the sanctuary, and eventually have been

brought to the embrace of the truth. This is speaking after the manner of men, and may be an erroneous judgment. Certain I am that strong hopes of doing them some service and promoting their salvation, were blasted in an evil hour that that imprudent preacher displayed his wit at the expense of immortal souls.

There are many ministers of the gospel who have more wit than wisdom. A display of it has formed the staple of much of the preaching of some men for the last ten or fifteen years. They have entertained the people, and drawn crowds, and made them laugh and cry, and some have gone away praising and some blaming; some amused and some disgusted. Perhaps some have been born again in the midst of their operations. But they never seemed to think that one soul, though infinitely valuable, is not worth as much as two souls, and that while they may save one they may destroy ten. I believe, by this system of preaching which makes men laugh when the Lord Jesus Christ is offered as the Savior of perishing sinners, and judgment and eternity are the themes of discourse, and the solemnity of heaven becomes the preacher's heart and lips, that more, far more, have been disgusted with religion and finally destroyed, than were ever blessed thereby. I may be mistaken, but it ever seemed to me that a laugh in the midst of a gospel sermon was as much out of place as in the chamber of death. I never could think the Jews laughed at any wit from the lips of Jesus of Nazareth, or that the polished Greeks were much amused with the brilliant flashes of the great Apostle's mind. Felix felt little like laughing when Paul poured the full tide of gospel truth upon his awe-struck conscience, and drove his thoughts from the judgment seat on which he sat, to another and one more terrible, before which he must soon stand.

Nor is this the point. The unbelieving Jews might have laughed the Savior to scorn while he preached; or Paul's hearers might have made themselves merry while he revealed the terrors of the world to come; but would the Savior or the apostle have approved or rebuked their levity? Nay, would they have "scouted a smile" when it was their business "to woe a soul"? And is there no folly, not to say criminality, in those who indulge in salies of wit, or quips and turns that divert the mind from the great truths of the gospel and fix it on the genius of the speaker, or scatter it totally without fixing it anywhere? Is no criminality incurred by indulging in such coarse personalities as wound the feelings, excite the ill-will and even the disgust of the hearer? Is there any gospel, anything Christ-like? And when the preacher comes to review his ministry from a death-bed, or the judgment seat, or a throne in glory, will the recollection of such *wit* bring purer thrills of gladness to his bosom, than the memory of the falling tear, the enquiring eye, the speaking silence of a subdued assembly, giving evidence, not loud but deep, that truth, mighty through God, is winning its doleful way through the cloven hearts of convicted men! He that winneth souls is wise.

A VILLAGE PASTOR.

Stephen's Death.

We have left the council chamber, and are outside the city walls. What a tumult! What dread and fury! The execution takes place. O, dreadful! dreadful! The witnesses who, according to the law, were to cast the first stones, lay down their garments, as the sacred historian informs us, at the feet of a young man named Saul, and he took pleasure in his death! Good God! and yet this Saul became a Paul! O, fatal, unfathomable, Omnipotent grace!

The witnesses take up stones; Stephen sees it; but his countenance continues firm and cheerful. He knows in whom he believes, and whither he is going. Do not expect my friends, that the Almighty will now stretch forth his strong arm from the clouds, and dash the tools of Satan to pieces with his thunders. No; Stephen must fall. The Lord requires people for the martyrs' crowns which angels weave about, and the blood of the martyrs enriches the soil of the church.—Stephen is also well satisfied with it: he longs to be at home. The storm breaks upon him: the stones fly; his head already bleeds. He then joyfully opens his mouth, as if he were polluted with roses, and exultingly exclaims, "Lord Jesus receive my spirit!" Lord Jesus! Lord Jesus! thou precious war-cry of God's children—the watch-word by which we recognize each other—the trumpet's blast at which the walls of Jericho fall down!—That which the ringing of the alarm-bell is to the inhabitants, when fire is in the city—the signal gun in the field at the approach of the enemy—all this and much more are the words "Lord Jesus" to the church of God—they are never silent in it. It is the cry with which the babe is born in the Lord, and with which the aged pilgrim leaves the world—in which all their sighs are clothed, and all their longing rents itself. Lord Jesus! Thou precious watchword! O, if we had not thee, we should be the most miserable of all creatures. Having succeeded in making the views of these youth appear thoroughly contemptible, he closed his discourse. He had displayed his wit most effectively, and in his own perversity judgment had taken the course that promised to do good. I thought that he had erred most egregiously, and could scarcely refrain from asking him, in the midst of his sermon, to desist and try to preach the gospel. The future proved my worst fears to be true.

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to Him. All Scripture is profitable. God hath made of one

blood all nations of men.

WEDNESDAY, MARCH 17, 1841.

CYRUS P. GROSVENOR, Editor.

is removed out of the way; he is able to steer a direct course, as upon a smooth and level mirror, into his desired haven, and cast his soul into the hands of God without further ceremony. Stephen dies by no means like one who, at the last moment, is plucked like a brand from the burning, and at his last breath, environed by his sins, surrenders at discretion, and then with his eyes bound, not knowing what land his vessel will make, passes over, half-hoping, half-despairing into eternity, as into an unknown country. Stephen dies like one who has already felt the hands into which he commits himself, rest with blessing on his head, and who has so long before received from them the wedding garments in which he is able to stand before God, and confidently feels whether he is going. Such is indeed a happy death.—*The Flying Roll*, by Krummacher.

From the Encyclopedias.

Letter from the Sandwich Islands.

HONOLULU, OAHU, Sandwich Islands, North Pacific Ocean, June 16th, 1840.

Rev Joshua Leavitt—DEAR BROTHER.—On reading the reported speech of Mr. Alvan Stewart, before the General Assembly, May, 1839, I was exceedingly happy to find him saying that "in prayer the chief hope of abolitionists lay." He had long believed that if this great evil and great sin were ever to be abolished, deliverance must come out of Zion—it must be effected by the power of God.

I will only add, that the value of this

great gift is that they may offer a pure offering.

Grant it for thy dear Son's sake, and thine shall be the glory. Amen.

I have a thousand things to say, my dear brother, but can say only a few of them at present. We have just closed a general meeting of the mission at this place. We have had a truly pleasant season. On the evening of the last Manday in June, nearly all of us had a precious season of prayer for the enslaved. Some account of this meeting I had prepared for the "Friend of Man," a paper which you doubtless see. I also corrected a mistake which I saw in some of your papers, respecting slavery at the Sandwich Islands, and the stand the members of the mission were taking in regard to it. I see that some of the good people of the United States are jealous, lest it should be thought that the work of the Holy Spirit, which has been so powerful of late as these islands, is in any way connected with the subject of abolitionism! On this subject I will merely remark,—I. That nothing, to my mind seems more reasonable than the supposition that God will bless, with the gracious effusions of His Spirit, those who plead for His poor—who take the side of God and righteousness, against the proud and haughty oppressors of the weak and down-trodden. I rejoice to perceive, in a late paper, that such is the opinion of Mr. Rankin of Ohio, a man whose praise is in the churches. Would that the entire ministry and church, too, of our Redeemer, would take the experiment. What a shower of blessings might not be expected to descend upon you all!

2. Facts go to show that God does actually bless His people when they take this ground. There is no missionary at this place who does not abominate the entire system of slavery, and pray God to remove the curse from our land. In 1836, we began to feel more on the subject than we had done.

In 1837, we felt so deeply that one of the brethren actually penned a Resolution expressive of our abhorrence of slavery, and proposing to the Board to seek for ourselves and families a support independent of the A. B. C. F. M., provided they would cease to solicit funds from slaveholders. It was not presented, simply, because several of the brethren were unexpectedly called away from the meeting. I think the resolution would, at that time, have been adopted nearly unanimously. I need not say that these were the years of the right-hand of the Most High, when God shed upon us the gracious influences of the Holy Spirit, and gathered multitudes into his holy kingdom. God greatly honored his word, and employed our humble agency in demolishing the kingdom of Satan. May we lie in the dust at the foot of the cross, and give God the glory of doing the work—a work which has, as we trust, filled all heaven with joy.

I am happy in saying, that in relation to human rights, things are improving at these islands. The chiefs are waking up to a sense of their obligation to labor for their poor people. I hope that we may see better days in regard to the people, though it will require a long time to get up the people from the depths of degradation. I see some are telling of Sandwich Islands slavery. The state of things is bad enough, though compared with African slavery, it is as light as vanity. What we can do shall do to redeem the people from all their disabilities. Pray for us and them.

The June 19th.—In reading Nevins' Practical Thoughts, I am not a little impressed with a few paragraphs on the page 136 of the tract edition. It is under the head, "An Example of Liberality." An extract I will give:—"It has occurred to me, that perhaps one reason why the means which our benevolent societies employ, no more, why Bibles and tracts, and the labors of our missionaries are not more extensively blessed is, that these operations are not sustained and carried on by purely free will offerings. A great deal that goes to sustain them is grudgingly given.

I know it may be said that if we reject all but free-will offerings our means will not suffice.

If that should be the case, yet I doubt not, less money cheerfully contributed, would accomplish more than a large amount drawn out of the pockets of an unwilling and complaining people.

But I do not believe that the sum total of receipts would be less."

How would Mr. Nevins contrive to exclude from giving, the class of men to whom he here alludes?

Plainly, by preaching the gospel, by showing the guilt and doom of those who give in this manner. The result would be that such would cease their contributions, or seek a better temper.

To attempt to cover their sin, to palliate, and say that a dollar of the covetous man is as valuable as the dollar of the man who freely and joyfully gives because he loves his Lord, would be, in the opinion of the judicious Nevins, any thing but kindness either to the cause of Christ, or to the contributor.

The cause is deeply injured, and the man loses his soul.

If this is not the meaning of the above extract, then I am not understand them.

If such be the meaning, how common sense like!

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moral results. We are now in this current—shall we yield to it, or shall we stem it? This is a question for mothers. Let them take this matter in hand. Let them discriminate between good and bad publications. Let them encourage the good; for in this reading age, young people will have books and papers. Let parents, by diligence and vigilance, keep their children from a danger that may be fatal to happiness here and hereafter. The rule to be applied is this:—If a paper ever introduces anything vicious into its columns; anything of evil influence, let it be kept out of the house as carefully as a poisonous reptile, or an offensive beast. No parent who deals honestly with his children can violate this rule. In this way let our houses be kept from impurity, let the lesson be taught to the managers of the press, that they shall not profit by the dissemination of vice, and the promotion of crime in society.

Promptitude and strict Punctuality.

BY DR. HUMPHREY.

You will observe some children, in families where you visit, if not in your own, that are never ready to go at the first bidding. They must be requested or commanded to do some little thing, twice, perhaps three or four times, before they can be induced to move. They do not mean to break the fifth commandment, but on the contrary to honor and obey their parents, in all things. They are not quite ready, however, and they are sure it makes no difference, whether they go this minute or the next. They want to read to the next paragraph, or to hear a story through, or to wash themselves a little longer, or to be indulged in some other equally frivolous excuse for haggard. Now this is a very bad habit, which ought never to be winked at, and which indeed is never formed, but under mistaken parental indulgence. If your child does not hear and obey you the first time, how can you be sure that he will the second, or even the third, unless the loud and altered tone of your voice should convince him, that you are quite out of patience, and that it will not do to linger any longer? How often do children, when they have no thought of disobeying, wait till the chore is forgotten, or the parent is obliged to do it himself, of which, however, he has no right to complain, as it is his own fault. But the injury to them is very great, in thus allowing them to form habits of procrastination, which they will be very apt to carry along with them through life; and which, I need not say, will be extremely inconvenient both to themselves and their friends.—“Samuel, my son, such a thing is wanted, will you attend to it?” “Yes, sir,”—and then reads on. “Samuel, did you hear me? The fire is getting low, or your mother wants your assistance.” Still the boy is not quite ready to start. Then start him, and in such a way that he will not hereafter mistake the *tenses*; and he will thank you for it as long as you live.

So when you send your children upon errands, or permit them to visit their little playmates, and fix the hour for their return, it is vastly important that you strenuously insist upon punctuality; not because their time is so valuable, for it may be worth very little, or nothing to you after they come back. But aside from your own convenience, in knowing that the errand is done, and where your children are, when out of your sight, the habit of adhering to the letter of your instructions, is so essential to their future usefulness and well being, that parental laxity on this point, may be followed, and I have no doubt often is, by irreparable losses of property, if not of character. The child may plead that he was urged to overstay his time, or to go off some where else to play, and that he was sure you would have given him leave, had you been there; and may all be very true—but beware how you listen to such excuses. They go to sap the foundation of your authority, at the same time that he is forming a habit so mischievous to himself.

Cheerfulness.

BY MRS. SIGOURNEY.

Among the ingredients of happiness, few are more important than a habit of cheerfulness—Its lineaments are always beautiful. They have a tendency to reproduce themselves. The calm smile often images itself on the brow of another, and the sweet tone, if it fail to call forth one equally sweet, still soothes the ear and lulls the soul with its melody. A melancholy countenance and a plaintive voice are contagious.—“I have always,”—said the good vicar of Wakefield, “been an admirer of happy human faces.” The sentiment is universal. The pleasure thus derived compensates for the absence of beauty, and supplies the deficiency of symmetry and grace.

Cheerfulness is expected from the young. It is the natural temperament of life's brightest season. We are disappointed when we see a frown or gloom upon those features which we persuade ourselves should be ever cloudless. It is, in gathering spring's early violets, we find them thorny, or divested of fragrance—The open, clear glance, the unsuspecting aspect, the smile hovering around the lips of the gentle speaker, and interpreting, more perfectly than words, the harmony which dwells within, are expressively cheering to those whom care has depressed, or whom age has furrowed, or whom suffering has taught to distrust.

The young, in cultivating those habits which promote cheerfulness, should remember that they are meeting the just demands of the community, paying an appropriate rent for their lodges among the flowers. That the happiness of others may be thus promoted, will be a strong motive to the amiable and kind to study those rules on which so valuable science depends.

A cheerful demeanor is particularly expected of *young ladies*. In their case, its absence is an especial fault. For if, among woman's householdities, it is numbered that she makes others happy, and if, in order to do this successfully, she must in some degree be happy herself, cheerfulness should be early confirmed into habit, and deeply founded on principle.

A contented and grateful disposition is one of the elements of cheerfulness. Keeping our more minute blessings in view, will be found a salutary exercise. Little kindness from those around us should be reciprocated, and returned in the spirit of kindness. Forgetfulness of favors, or any tendency to ingratitude on our part, should be guarded against as an inroad upon justice, and a sure omen of incorrect and unhappy moral tendency. Recognition of the daily gifts of our unweary Benefactor promotes cheerfulness and peace of mind. Contrast will aid us in their estimation. The pure water, which, from its very abundance, we cease to value, would be fully appreciated by the traveller parching amid African deserts, and by the poor camel of the caravan. The healthful air, which invigorates every nerve, and for which we fail to thank God, would be hailed by the suffering nation. Let your testimony with regard to this

inmates of some crowded hospital, or the pale prisoner in his loathsome dungeon.

By remembering those whom disease has imprisoned, or those whose eye and ear light and sound have forsaken, we better learn to estimate the luxury of motion, and the value of those senses by which we hold communion with nature and mind. The mansion affords us shelter; the food which sustains us and with whose reception the benevolent Creator has connected satisfaction; the apparel fashioned to the comfort of the ever varying seasons,—remind many tender hearts of the children of poverty, quickening both liberality to them, and love to the Father of all. The history of despotic governments, of the horrors of war, and the miseries of ignorance and heathenism, should aid in impressing a sense of our own great indebtedness, and in shedding over the face and demeanor the clear sunshine of cheerful gratitude. But, as it is impossible to recount those mercies which are “new every morning and fresh every moment,” our whole existence should be pervaded by the spirit which moved the pious poet to exclaim—

“Almighty Friend, henceforth to Thee”

A hymn of praise my life shall be.”

The habit of discovering good qualities in others is a source of diffusible happiness. Though a knowledge of human nature teaches that the best characters have a mixture of infirmity, it still admits that in the worst there are some redeeming virtues. The telescope which reveals the brightness of the most opaque and remote planets, is more valuable than the microscope that detects motes in the sunbeam, and deformed insects even upon the heart of the rose. A disposition to dwell upon the bright side of character, is like gold to the possessor. One of the principal ingredients in the happiness of childhood, is freedom from suspicion, and kind and loving thoughts toward all. Why might not that sweet disposition be combined with a more extensive intercourse with mankind? A habit of searching out the faults of others, like that of complaining of the inconveniences of our lot, and that it will not do to linger any longer? How often do children, when they have no thought of disobeying, wait till the chore is forgotten, or the parent is obliged to do it himself, of which, however, he has no right to complain, as it is his own fault. But the injury to them is very great, in thus allowing them to form habits of procrastination, which they will be very apt to carry along with them through life; and which, I need not say, will be extremely inconvenient both to themselves and their friends.—“Samuel, my son, such a thing is wanted, will you attend to it?” “Yes, sir,”—and then reads on. “Samuel, did you hear me? The fire is getting low, or your mother wants your assistance.” Still the boy is not quite ready to start. Then start him, and in such a way that he will not hereafter mistake the *tenses*; and he will thank you for it as long as you live.

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West-Baptist Church in Providence, R. I.

For several years past a large number of the members of the different Baptist Churches in this city have been constrained to live as witnesses against the sin of Slavery, and advocates of immediate and universal emancipation. Having labored for some time in the capacity of an Anti-Slavery Society in diffusing facts on the subject, they were led by various indications in Divine Providence to consider the expediency of organizing a church which might be the soil of Roger Williams recognize unfettered liberty of speech and action. After numerous meetings for prayer and consultation, all due efforts known duty in the case, they united in calling a council for their recognition as a church of Jesus Christ. Their views were sanctioned by the Council from neighboring Churches, on the first day of October last.—The following extracts are from an appropriate Sermon entitled, *Christ of no reputation*, delivered by Rev. C. W. Denison on the occasion. They are submitted to the Reflector by one somewhat interested in the cause which brought the discourse into being, and anxious that such way-marks of its progress should be noticed by the religious public.

B. **THE FOLLOWERS OF CHRIST MUST CONSENT TO BE MADE, LIKE HIM, OR NO REPUTATION!** It is here, in sight of the manager, and the garden, and the cross, that we see and feel the adaptedness and force of the Redeemer's own words: “It is enough for the disciple, that he be as his Master: it is enough for the servant that he be as his Lord. If they have called the Master of the house Belzebub, how much more shall they call them of His household!”

From the very first days of the church of Christ, these words have been fulfilled to the letter. The early disciples were scuriously stigmatized as “Nazarenes,” “Galileans,” and “the seters forth of strange gods.” They were a ‘sect every where spoken against.’ Their rigid adherence to what they knew to be right—their resolute non-conformity to the corrupt fashions of their times—drew down upon them the hatred of all wicked ecclesiastical and civil powers. Their reputation was esteemed less, if possible, than that of their Divine Master and Lord. Bonds, imprisonments, confinements and unheard of cruelties awaited them, whenever and wherever they faithfully proclaimed the doctrines of the cross. The trees of Palestine crashed fast on one another as they fell to make crosses for the followers of Jesus. Every country they visited was marked with the tracks of their martyred blood. From the stoning of Stephen to death in the public streets to the living immolation of John on the Isle of Patmos, the disciples were divinely led to pattern after Christ, and to be made, like Him, of no reputation!

At the same time a messenger arrived from Little Sandy, about four miles from my house, with the intelligence that a similar work had commenced there, at a prayer meeting on the previous day. Leaving brethren Dudson and Baily to conduct the meetings at Winchester, I immediately accompanied the messenger to Little Sandy, where I remained ten days, and then returned to the former place.

I am happy to say, the Lord has made bare his arm in the hopeful conversion of about fifty persons in each place. Seventeen have been baptized at Winchester and forty-four at Little Sandy. O bless the Lord, for he is good. Another of my own children is among the happy converts. Ten out of eleven are now professed disciples of Jesus Christ. The youngest only is left.

JOEL WHEELER, Mc Henry, Jan. 4, 1841.

“Since I returned from the East, I have been fully employed. I have visited all my stations, and find the people of my charge steadfast.

A revival of religion is progressing at present in the Church at Chrystal Lake. At its organization in 1839, it numbered but seventeen members. Last Lord's day I baptized five, and there are now in all about forty.

The cause of Christ is wonderfully advancing in this region. I expect there will be several Churches organized during the present year.

The calls upon me for preaching are incessant, and I am frequently distressed because I cannot comply with the request to visit ten settlements at the same time. I repeat what I have before written, that the labors of Baptist ministers, are the most certainly considered of no reputation. Whatever of scholastic lore, of imagination, of speculative philosophy, of science, “falsely so called,” they may have worn into the texture of their labor, has been admired, and perhaps will be remembered. But “the offence of the cross” which they preached and practised, “has not ceased.” Nor will it ever cease on earth, until “He shall come whose right it is to reign, and put all enemies under his feet.”

I entreat you perseveres as you have so well begun. Let the foundation of your Christ-like sacrifices and toils, be as broad as the wants of our apostate world. Remember the language of Terence, the ancient bondman:—“Homo sum, nihil humanum, a me alienum putum.” “I am a man; and nothing that relates to man, is indifferent to me.” See to it, beloved fellow-helpers in the Lord, that your responsibilities, as Christians, are not more limited than those of a heathen slave.

You are called to rear the standard of another church, in a most eventful age. The signs of the times are awfully momentous. As those who are thus publicly pledged this day, as the followers of Christ, you have a great work to perform. You are in a fallen world. Let your best endeavors be to aid in raising it from the dreadful ruins of the fall. You are surrounded by the means and vices of intercession. Let it be your constant aim to destroy the works of the devil in the former, and to reclaim and save the latter. You are among the neglected sons of the deep. Let your hands of sympathy be extended towards them, and your prayers for their salvation ascend to the God of the land and sea. You make a part of this slave holding nation. Let your testimony with regard to this

order of exercises as follows: Eld. P. B. Peck, preached the ordination sermon. Prayer by C. G. Swan, Eld. C. A. Fox gave the charge; Eld. J. B. Worden Right hand of fellowship:—Closing prayer by Rev. H. A. Riley of the Presbyterian church; Hymn, and Benediction by candidate. The congregation was large, solemn and attentive.

Ordered, the proceedings of the council be published in the Christian Reflector, and Baptist Register.

P. B. PECK, Moderator.

C. A. Fox, Clerk.

With great pleasure we welcome brother POST

in, as all others, be kind yet faithful, pointed yet affectionate, persevering, yet not exclusive. Show, by your godly walk and conversation, that you pursue your straight forward course, because you are like the meek and lowly Jesus. You will thus soon show that you are indeed the friends of God and the friends of man—of the master and of the slave—the friends of the church and of your country. And this will show that you are not, as is falsely alleged, “men of one idea,” but that you are friends of the bible, of missions, of revivals, and of every other good word and work.

Your past history, while in connection with the church you have left, is a practical proof of this fact. The present history of revivals and the cause of benevolence is another. May you ever continue thus to answer your enemies in the spirit of your Master, and in deeds of mercy.”

CHRISTIAN REFLECTOR.

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Religious Intelligence.

Revivals.

From the Christian Reflector.

Portersville, Feb. 25th, 1841.

After a long night of darkness, declension, diminution by deaths, removals, exclusions, backsidings &c., the Second Baptist Church in North Stonington, has, within a few weeks past, enjoyed a very precious revival, resulting in the return of many wanderers, as well as new subjects of grace; about forty of whom have been buried with Christ in baptism. I only say, that it has been my privilege to be with them much of the time in connection with other ministering brethren, but Elder John Green, (Seventh day Baptist) of Hopkinton, R. I., may be considered “chief speaker,” having been among them from the commencement.

Affectionately yours,

ERASTUS DENISON.

Rocky Hill.—A most powerful revival has been in progress in this place for the last two weeks.—Out of a population of about eleven hundred inhabitants, we learn that nearly fifty have already been converted, as well as new subjects of grace; about forty of whom have been buried with Christ in baptism. I only say, that it has been my privilege to be with them much of the time in connection with other ministering brethren, but Elder John Green, (Seventh day Baptist) of Hopkinton, R. I., may be considered “chief speaker,” having been among them from the commencement.

Mary.—It is thought by some that there would be still more of the church there, if there was nothing but principle in the way; and that the appearance is what keeps them back.

Martha.—I know there will be those who do not think it is wrong, why should you?

Martha.—I know there will be those who profess as much as I do, but I have gone to Christ for an example, and not to them. It has given me to the heart to think of the manner in which Christians now turn away from the cause once loved so dearly. For my part I cannot understand that Christianity which requires but one day in seven for the service of God, and permits the remainder of time to be devoted entirely to this world.

Mary.—It is thought by some that there would be still more of the church there, if there was nothing but principle in the way; and that the appearance is what keeps them back.

Martha.—If this is true with any, Mary it is with those who profess to live, but are in reality still dead. Believe me, it is not because I belong to a body of Christians, that I do not enjoy these things, but if I know my own heart, it is because I love higher and better things; because the mind is capable of higher enjoyments. I believe we are in this life, not only to prepare to die, but also to prepare to live again; that we are to cultivate our intellectual faculties, and to store our minds with useful knowledge, which will not only prove our usefulness here, but our happiness hereafter. And, Mary, what good can I do to my fellow beings by returning, or what good can I derive there myself? Where there is no good to be derived there is evil to be shunned.

Mary.—Why I do not know as there is any good to be received from attending, but still, there is a kind of enjoyment in the thing, too.

Martha.—Well, I think I do know of instances where the mind has been debased; the lowest affects of the least cultivated; where it has been fastened firmer on the things of this world; and where health has been injured, or perhaps entirely ruined; not to mention the rioting and drunkenness of the other sex. Is there, Mary, amidst all this a sin a pleasure? Is there anything lovely here? Or any virtue to follow after?

Mary.—But you know we love to dance, and then the supper, and the too, of having attended such a ball.

Martha.—As to dancing, I have no objection to it, fifteen minutes of such exercise with you, almost any morning, for I deem exercise one of the great laws which govern our health; but when a company of you meet, you go on to such excess and also waste much time and money, in preparing for it. And as to such a supper, I think that is wholly animal enjoyment, not worthy to be mentioned by intellectual beings; I think, we ought to eat to live, and not as the world now does.—Live to eat.

Mary.—Well, I like to see the different kinds of dresses which are worn, the manner in which all things are conducted, and ended, and so on.

Martha.—Although I am grieved to see your thoughts flow in this channel, yet let me say, that while you are there, I expect to enjoy much. I intend to spend the time in reading of a large meeting of friends, to which I have been invited, as well as yourself; I shall endeavor to learn the manner in which it will appear most suitable for us to be decorated, with what kind of jewels, as well as graces; and I can there read, in our invite, of the manner in which this assembly will amuse themselves, how all the affairs will be conducted, and I could learn told that there will be no end; that party will never break up, the enjoyment will be continually new. And now let me say, Mary, this is the great final meeting of all those who love God while here, and who endeavor to love and serve him; and let me also ask you, if you will accompany me there to that meeting of friends; or if you can give as many reasons for not going as I can for not attending with you. There is no partially shown. You will see, in the invitation, old and young, black and white, all who will but accept of the call may be a sharer of the blessings; and this is the very reason I fear, why so many refuse to go, because it is so public, and free to all.

Mary.—I must say, you are wiser than myself. You have shunned the evil and chosen that good part, which the world can neither give nor take away. I think, I will refuse to attend this wicked ball, for which I have been so long preparing, for I now think it is all emptiness and show, vanity and wickedness; and I will now endeavor to prepare for those realities of which you have spoken; and I also rejoice that I have called on “so good a friend, and I shall endeavor to do my duty to him; and let me also ask you, if you will accompany me there to that meeting of friends; or if you can give as many reasons for not going as I can for not attending with you. There is no partially shown. You will see, in the invitation, old and young, black and white, all who will but accept of the call may be a sharer of the blessings; and this is the very reason I fear, why so many refuse to go, because it is so public, and free to all.

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CHRISTIAN REFLECTOR.

Whatever ye would that another should do,
The same do for him," is the precept Christ gave,
But I presume you shall now take
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R. B.

For the Christian Reflector.

Mr. Editor.—In these frivolous times of trashy novels, and mammoth new-papers, if you think any one will condescend to read, or re-read (if he ever before read them) the following extract from one of the most celebrated English poets of a former age, you will confer a favor upon a humble admirer of things of the olden time, by inserting them in the next number of your paper.

The poet is speaking of events that transpired soon after the Babylon dispersion of the descendants of Noah.

"When man was multiplied and spread abroad
In tribes and clans, and had begun to call
These meadows and that range of hills his own,
The tasted sweets of property began

Desire of more, and industry in some
To improve and cultivate their just domain,

Made others covet what they saw so fair.

Thus war began on Earth: these fought for spoil,
And those in self-defence. Savage at first

The onset, and irregular. At length
One eminent above the rest for strength,

For stratagem, or courage, or all,
Was chosen leader; him they served in war,

And him in peace, for sake of warlike deeds
Reverenced no less. * * * *

Thus war, affording field for the display
Of virtue, made one chief, whom times of peace

Which have their exigencies too, and call
For skill in government, at length made king.

* * * * *

And now they demi-deify him so

That he ere long forgets he's but a man.

* * * * *

Adopting this mistake, profound he thinks
(infused and astrut with self-conceit)

The World was made in vain, if not for him.

Thenceforth they nec their cattle; drudges, born

To bear his burdens, drawing in his gears,

And sweating in his service, his caprice

Becomes the soul that animates them all.

* * * * *

Such dupes are men to custom and so prone

To reverence what is ancient and can plead

A course of long observance for its use,

That even seruete, the worst of ills,

Because descended down from sire to son,

Is kept and guarded as a sacred thing.

But is it fit, or can it bare the shock

Of rational discussion, that a man,

Compounded and made up like other men,

Of elements tumultuous, in whom, lust

And folly in as ample measure meet

As in the bosom of the slaves he rules,

Should be a despot, and boast

Himself the only freeman in his land?"

PALMETTO.

For the Christian Reflector.

Abington, March 6th, 1841.

Dear Brother,—I was much pleased in reading your remarks in the last "Reflector," in relation to the views expressed by "the minority," in relation to the Anti-Slavery Society. They are very well, but, Ah! they christians would be edified with impunity things that are in the world, the love of the company of men of the world ons: if we dress ns and fashions, in us? Yet even when then may be such to be fel-thers, might shed

T. D.

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Math. 7, 12.
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Letter

To the Sabbath School children in Brookfield.

JOURNAL.

Monday, June 21st, 1835.—Mr. Simons, myself, our infant son, and Miss Mary Mc Bain, a sister of Mrs. Kincaid sailed for Rangoon this afternoon, in a small, but sound ship. With Capt. Daniels the Commander, and Mrs. Daniels we are well acquainted, they being our next door neighbors at Maulmein.

Dear children, I have often determined in my mind to give you a short account of Mrs. Daniels, as I think you cannot fail to be interested in her history. She is a Burman woman, and was born at Prome. Her parents died when she was but a child, and she was then taken into the care of an aunt, who brought her up as Burmans always bring up their children, in ignorance and superstition. During the war between the British and Burmans, while the English army was staying at Prome, an English Officer took a liking to this girl, whose name was Mee Lan, and when the army returned to Bengal, took her along with him.

Mee Lan being a fine interesting girl in her appearance, and taken in by some ladies in Calcutta, one in particular, encouraged her to dress in English style, which she did.

She afterwards removed to Chittagong, where a kind lady took interest in her, and taught her how to work, to keep her clothes in neat order, to keep house, and use her needle handsomely.

Mee Lan being very quick to learn any thing, soon understood all these things, and would dress the praise of men more than the praise of God,

as neat and appear as well as an English girl.— You must remember, however, that all this time, she did not know how to read, neither had any one told her about God and our Savior. One day, from mere curiosity, she went to see a Roman Catholic chapel, where she saw the image of our Savior, nailed upon the cross, and also the image of the Mother of Jesus, rocking her infant son in a cradle. On returning home she immediately went to the lady and enquired what these things meant. The lady told her it was the image of Jesus the Savior of sinners. Mee Lan said "I want to worship that image." She was informed that it was wrong to worship or make images, that there is a Holy Book which teaches us the true Religion. On being informed that there were Missionaries in the country who taught the Christian Religion, she said she greatly desired to go where they were, and learn about Jesus the Savior of sinners. Capt. Daniels, an Englishman who was then acquainted with her, promised to take her to Maulmein. On condition of marriage, she prepared to accompany him.

Sir arrived in Maulmein, in 1833, and was placed in the family of a pious soldier who engaged to teach her to read and send her every Sabbath to Mr. Judson's Chapel, where she would hear the gospel. When she first came to our school she could speak English but little, but she applied herself with great diligence, to acquire a knowledge both of English and Burman books.

Her enquiries in religion resulted, we have reason to hope, in true conversion. She was married to Capt. Daniels, and soon after baptized by Mr. Judson. Her conduct and conversation now, afford a fair specimen of what religion and cultivation of mind for a poor ignorant, idolatrous, Burman female. She tries to persuade others to become Christians, and they scarcely enter into the body politic with all the ardor of youthful freedom.

The Amistad was free by the decision of the Supreme Court of the United States.

We envy neither the open opponents of their liberation nor the neutral observers of their long and most unjust detention. No other sentence than that of acquittal ought to have been expected by any one, if a fair trial could be had. The Court have done right, and J. Q. Adams has done worthily. Give "honor to whom honor" is due. But, if Abolitionists had not stood forth in aid of those kidnapped fellow beings, their fate would, probably, have been different. Their liberal expenditures on behalf of the sufferers will never be regretted. And, now they are free, we hope every suitable effort will be made for their comfort and education, till the hour arrives for their return to their distant home.

This whole affair is, we doubt not, fraught with good to Africa, and even to the millions of their race now in bonds. Tyranny must relax her grasp everywhere, for we live in the nineteenth century.

Yours for the Oppressed.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MARCH 17, 1841.

American Baptist Anti-Slavery Convention.

The first anniversary of this Convention will be held in the city of New York, on the first Tuesday of May, 1841.

This Convention is constituted of such members of the Baptist denomination as believe in the sinfulness of slavery, and in the duty of the immediate emancipation of all slaves by those who hold them in bondage. It is desirable that Baptist churches and Anti-Slavery societies make an early appointment of delegates, and that strenuous efforts be made by every one interested, to collect funds in aid of the Convention.

It is true that some estates have not, for the last two years, raised so much coffee and some have not made so much Rum and sugar, as in some years of slavery, and for this there are good and substantial reasons. Some of the laborers and, perhaps I may say, a large number, have found it more for their interest to purchase land and locate themselves on their own property and raise provisions for the market. Then, the great drought much injured the crop of 1840, and it has nearly destroyed that of 1841. Many other sufficient reasons can be given for the falling off of the exports, wherever there has been one, but let these suffice for the present.

We have now a small standing army, but we hear of no plots, nor do we fear insurrections, for all the causes of insurrection are now removed. Those who were once disreputable have been made virtuous citizens; and they enter into the body politic with all the ardor of youthful freedom.

The Amistad was free by the decision of the Supreme Court of the United States.

We envy neither the open opponents of their liberation nor the neutral observers of their long and most unjust detention. No other sentence than that of acquittal ought to have been expected by any one, if a fair trial could be had. The Court have done right, and J. Q. Adams has done worthily. Give "honor to whom honor" is due. But, if Abolitionists had not stood forth in aid of those kidnapped fellow beings, their fate would, probably, have been different. Their liberal expenditures on behalf of the sufferers will never be regretted. And, now they are free, we hope every suitable effort will be made for their comfort and education, till the hour arrives for their return to their distant home.

This whole affair is, we doubt not, fraught with good to Africa, and even to the millions of their race now in bonds. Tyranny must relax her grasp everywhere, for we live in the nineteenth century.

The Amistad Freemen.

The captives of the Amistad are free by the decision of the Supreme Court of the United States.

We envy neither the open opponents of their liberation nor the neutral observers of their long and most unjust detention. No other sentence than that of acquittal ought to have been expected by any one, if a fair trial could be had. The Court have done right, and J. Q. Adams has done worthily. Give "honor to whom honor" is due. But, if Abolitionists had not stood forth in aid of those kidnapped fellow beings, their fate would, probably, have been different. Their liberal expenditures on behalf of the sufferers will never be regretted. And, now they are free, we hope every suitable effort will be made for their comfort and education, till the hour arrives for their return to their distant home.

This whole affair is, we doubt not, fraught with good to Africa, and even to the millions of their race now in bonds. Tyranny must relax her grasp everywhere, for we live in the nineteenth century.

Yours for the Oppressed.

JACOB WESTON.

P. S. We want very much to have your paper.

Remember my address is Cheltenham, Jamaica, D.

send us the papers. We are here laboring amid great difficulties, and your papers would much cheer us.

Yours, &c. J. W.

Who will send us \$25, to secure the Reflect-

or permanently for the Missionaries in Jamaica?

For the Christian Reflector.

To the Ladies of Connecticut.

Dear Sisters—We respectfully invite your atten-

tion to an Anti-Slavery Fair, contemplated to be held in Hartford in May next, at the time of our annual meeting. Encouraged by our former suc-

cess, we again solicit your co-operation in furnish-

ing the necessary articles.

Messrs. Birney and Stanton have returned from England, and are willing to continue their self-denying labors for the slave, provided they can be sustained. These faithful heralds have excited the spirit of inquiry and rallied many around the standard of human rights. Shall their voices be hushed, and this spirit quenched by the want of means to sustain them? In laboring for this object, we are laboring for the slave, and for our friends. What can we do? Shall we not now con-

cent to be silent, and so give the desired quiet?

The Foreign Board and Georgia.

The Baptist Board of Foreign Missions have re-

turned an answer to the Executive Committee of the Georgia State Convention, who were dissatisfied with the Circular of the Foreign Board. We give an extract from the answer:

N. H. Bapt. Reg.

Boston, Jan. 22, 1841.

To the Executive Committee of the Baptist Conven-

tion of the State of Georgia.

DEAR BRETHREN.—Your letter of the 7th inst.

was read at a meeting of the Board of Foreign Mis-

sions yesterday, and received grave consideration.

The result was a strong conviction of the desirability

of a personal interview with the Committee, and as arrangements have been made by our highly esteemed Treasurer to visit the South this winter, he was requested to talk to you such explanations of his principles, and assign to the Board as the case may require. In the event of his failing to go as far as Georgia, from ill health or other circum-

stances, the Foreign Secretary is his alternate.—Mr. Lincoln left Boston for the South this morning.

In reference to this, the chairman of the Georgia Ex. Com. says:

You here discover an agent is to be sent to con-

ciliate our feelings. This was a altogether unnec-

essary. Baptists of Georgia have no desire to cul-

tivate unfriendly feelings with their brethren of the

North or with any others. A very few, plain, sim-

ple words

CHRISTIAN REFLECTOR.

PRESIDENT HARRISON'S
INAUGURAL ADDRESS,
(CONCLUDED.)

It may be said, indeed, that the constitution has given to the Executive the power of vetoing the acts of the legislative body; but refusing to them his veto, so a similar power has necessarily resulted from that instrument to the Judiciary, and yet the Judiciary forms no part of the Legislature. There is, it is true, this difference between these grants of power; the Executive can put his negative upon the acts of the Legislature for other cause than that of want of conformity to the Constitution, while the Judiciary can only decide void those which violate that instrument. But the decision of the Judiciary is final in such a case, whereas in every instance where the veto of the Executive is applied, it may be overcome by a vote of two-thirds of both houses of Congress. The negative upon the acts of the Legislature by the Executive authority, as it stands in the hands of the individual, would seem to be an incongruity in our system. Like some others of a similar character, however, it appears to be highly expedient, and if used only with the forbearance, and in the spirit which was intended by its authors, it may be productive of great good, and be found one of the best safeguards to the Union.

At the period of the formation of the constitution, the principle does not appear to have enjoyed much favor in the State governments. It existed but in two, and in one of these there was a plural Executive. We would search for the most enlightened assembly which favored the Constitution for the adoption of a provision so apparently repugnant to the leading democratic principle, that the majority should govern, we must reject the idea that they anticipated from it any benefit to the ordinary course of legislation. They knew well the high degree of intelligence which existed among the people, and the enlightened character of the State Legislatures, not to have the fullest confidence that the two bodies elected by them would be worthy representatives of such constituents, and, of course, that they would require no aid in conceiving and maturing the measures which the circumstances of the case might require. And it is remarkable to suppose that a thought could for a moment have been entertained that the President, placed at the capitol in the centre of the country, could better understand the wants and wishes of the people than their own immediate representatives, who spend a part of every year among them, living with them, often laboring with them, and bound to them by the triple tie of interest, duty and affection.

To assist or control Congress then in its ordinary legislation, could not, I conceive, have been the motive for conferring the veto power on the President. This argument admits an additional force from the fact of its never having been used by the first President. Both of them were members of the convention, one presiding over its deliberations, and the other having a larger share in consummating the labors of that august body than any other person. But if bills were never returned to Congress by either of the Presidents above referred to, upon the ground of being inexpedient, or not well adapted as they might be to the wants of the people, the veto was applied upon that of want of conformity to the Constitution, or because errors had been committed from a too hasty enactment.

There is another ground for the adoption of the veto principle, which probably more influence in recommending it to the convention than any other. I refer to the security which it gives to the just and equitable action of the Legislature upon all parts of the Union. It could not have occurred to the convention, that in a country so extensive, embracing so great a variety of soil and climate, and consequently of products, and which, from the same causes, must ever exhibit a great difference in the amount of the population of its various sections, calling for a great diversity in the employments of the people, that the legislation of the majority might not always justly regard the rights and interests of the minority. And that acts of this character might be passed, under the influence of the party of the Constitution, and therefore, not within the competency of the judiciary to declare void.

That however enlightened and patriotic they might suppose, from past experience, the members of Congress might be, and however largely partaking in the general, of the liberal feelings of the people, it was impossible to expect that bodies so constituted should not sometimes be controlled by local interests and sectional feeling. It was proper, therefore, to provide some umpire whom situation, and capable of apprising more immediately and freedom from such influences might be expected. Such a one was appointed by the Executive Department, constituted by the constitution. A person elected to that high office, having his constituents in every section, state, and subdivision of the Union, must consider himself bound by the most solemn sanctions to guard, protect, and defend the rights of all, and every portion, great or small, from the injustice and oppression of the rest.

I consider the veto power, therefore, given by the Constitution to the Executive of the United States, solely as a corrective of the abuses which, in my opinion, the Constitution from its very first creation, 2dly, the People from the effects of hasty legislation, where their will has been probably disregarded or not well understood; and 3dly, to prevent the effects of combinations violating the rights of minorities. In reference to the second of these objects, I may observe that I consider it the right and privilege of the People to decide disputed points of the Constitution, arising from the general grant of power to Congress to carry into effect the policy expressly given. And I believe Mr. Madison's repeated recognitions under varied circumstances, in the course of the legislative, executive, and judicial branches of the Government, accompanied by seditious in different modes of the concurrence of the general will of the nation, as affording to the President sufficient authority for his considering such disputed points as settled."

Upward of half a century has elapsed since the adoption of our present form of government. It would be an object more highly desirable than the gratification of the curiosity of speculative statesmen, in its present condition, to be attained, a fair exhibit made of the operations of each of its Departments, of the powers which they respectively claim and exercise, of the collisions which have occurred between them, or between the whole Government and those of the States, or either of them. We could then compare our actual condition, after fifty years' trial of our system, with what it was in the commencement of its operations, and ascertain whether the predictions of the patriots who opposed its adoption, or the constitutional opposites, have been realized.

Connected with this subject, is the character of the currency. The idea of making it exclusively metallic, however, has indeed, appeared to me to be far from having a real foundation, or to the personal rights of the citizen, that has ever been devised. If any single scheme could produce the effect of arresting, at once, that mutation of condition by which thousands of our most indigent fellow citizens, by their industry and enterprise, are raised to the possession of wealth, that is the one. If there is one measure better calculated than another to produce that state of things so much deplored by all true republicans, by which the rich are daily adding to their hoards, and the poor sinking deeper into penury, is an exclusive metallic currency. There is a press by which the character of the country for generosity and nobleness of feeling may be destroyed by the great increase and necessary reduction of money, an exclusive metallic currency.

Amongst the other duties of a delicate character which the President is called upon to perform, is the supervision of the government of the Territories of the United States. Those of them which are destined to become members of our great political family, are compensated by their rapid growth from infancy to manhood, for the partial and temporary deprivation of their political rights.

It is in this District, only, vice American citizens are to be found, a settled system of policy, so deprived of many important political privileges, without any inspiring hope as to the fu-

ture. Their only consolation under circumstances of such deprivation, is that of the devoted exterior guards of a camp—that their sufferings secure tranquility and safety within. Are there any of their countrymen who would subject them to greater sacrifices, to any other humiliations, than those essentially necessary to the security of the object? Men are more easily separated from their fellow citizens¹. Are their rights alone not to be guaranteed by the application of those great principles, upon which all our institutions are founded? We are told by the greatest of British orators and statesmen, that, at the commencement of the war of the Revolution, the most stupid men in England spoke of "their American subjects." Are there, indeed, citizens of any of our States who have dreamed of their subjects in the District of Columbia? Such dreams can never be realized by any agency of mine.

The people of the District of Columbia are not the subjects of the people of the States, but free American citizens. Being in the latter condition when the constitution was formed, no words used in that instrument could have been intended to deprive them of that character. If there is any thing in the great principles of individual rights, so emphatically insisted upon in our Declaration of Independence, they could neither make nor the United States accept, a surrender of their liberties, and become the subjects, in other words the slaves, of their former fellow citizens. If this be true, and it will scarcely be denied by any one who has a correct idea of his own rights as an American citizen, the grant to Congress of exclusive jurisdiction in the District of Columbia, can be interpreted, so far as respects the aggregate people of the United States, as meaning nothing more than to allow Congress the controlling power necessary to afford a free and safe exercise of the functions assigned to the General Government by the Constitution. In all other respects, the legislation of Congress should be adapted to their peculiar condition and wants, and be conformable with their deliberate opinions of their own interests.

I am particularly desirous to make it the duty of the President to see that the laws are executed and it makes him the Commander in Chief of the Armies and Navy of the United States. If the nation were to search for the purest, most enlightened assembly which favored the Constitution for the adoption of a provision so apparently repugnant to the leading democratic principle, that the majority should govern, we must reject the idea that they anticipated from it any benefit to the ordinary course of legislation. They knew well the high degree of intelligence which existed among the people, and the enlightened character of the State Legislatures, not to have the fullest confidence that the two bodies elected by them would be worthy representatives of such constituents, and, of course, that they would require no aid in conceiving and maturing the measures which the circumstances of the case might require. And it is remarkable to suppose that a thought could for a moment have been entertained that the President, placed at the capitol in the centre of the country, could better understand the wants and wishes of the people than their own immediate representatives, who spend a part of every year among them, living with them, often laboring with them, and bound to them by the triple tie of interest, duty and affection.

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If this continues to be the ruling passion of our

souls, the weaker feelings of the mistaken enthusiast will be corrupted, the Utopian dreams of the scheming politician dissipated, and the complicated intrigues of the demagogue rendered harmless. The spirit of liberty is the sovereign balm for every injury which our institutions may receive.

The contrary, no care that can be used in the construction of our Government, no division of power, no distribution of checks in its department, will prove effective to keep us a free people if this spirit is suffered to decay; and decay it will without effort. To the extent of this duty, the best historians agree in attributing the ruin of all the Republics with whose existence and fall their writings have made us acquainted. The same causes will ever produce the same effects, and as long as the love of power is a dominant passion of the human bosom, and as long as the understandings of men can be warped and their affections changed by operations upon their passions and prejudices, so long will the liberty of a people depend on their own constant attention to its preservation.

The danger to all well-established free governments arises from the unwillingness of the people to believe in existence, from the indifference of designing men, dissipating their attention from the quarter whence it approaches, to a source from which it can never come. This is the old trick of those who would usurp the government of their country. In the name of Democracy they speak, warning the people against the influence of wealth and the danger of aristocracy. History, ancient and modern, is full of such examples. Caesar became the master of the Roman people and the Senate, under the pretence of supporting the democratic claims of the former against the aristocracy of the latter, Cromwell, the character of protector of the liberties of the people, became the Dictator of England, and by his own power possessed himself of unlimited power with the title of his country's Liberator. There is, on the contrary, no single instance on record of an extensive and well established republic being changed into an aristocracy. The tendency of all such Governments in their decline is, to monarchy; and the antagonist principle to liberty there is the spirit of faction; a spirit which assumes the character, and, in times of great extremity, imposes itself upon the people as the genuine spirit of freedom, and like the false Christs whose coming was foretold by the savior, seeks to, and were it possible would, impose upon the true and most faithful disciples of liberty.

I am not inassable of the great difficulty that exists in devising a plan for the safe keeping and disbursement of the public revenues, and I know the difficulties which have been attended by men of great abilities and talents in the discharge of this office, as it is called, of the Treasury from the banking institutions. It is not the divorce which is complained of, but the unhallowed union of the Treasury with the public purse. The first Roman Emperor, in his attempt to seize the sacred treasure, silenced the opposition of the officer to whose charge it had been committed, by a significant allusion to his sword. By a selection of political instruments for the care of the public money, a reference to their commissions by a President, the majority should govern, we must reject the idea that they anticipated from it any benefit to the ordinary course of legislation. They knew well the high degree of intelligence which existed among the people, and the enlightened character of the State Legislatures, not to have the fullest confidence that the two bodies elected by them would be worthy representatives of such constituents, and, of course, that they would require no aid in conceiving and maturing the measures which the circumstances of the case might require.

I am particularly desirous to make it the duty of the President to see that the laws are executed and it makes him the Commander in Chief of the Armies and Navy of the United States.

The influence of the Executive in controlling the freedom of the elective franchise through the medium of the public officers can be effectively checked by renewing the prohibition published by Mr. Jefferson, forbidding their interference in elections farther than giving to the voter his ballot, and returning it to the election officer. Men, blinded by their passions, have been known to adopt measures for their country in direct opposition to all the suggestions of policy. The alternative, then, is, to keep down a bad passion by creating and fostering a good one; and this seems to be the corner stone upon which our American political architects have reared the fabric of our Government.

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